

RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

EDITED BY REV. R. CARRIQUE.—PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.

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[NO. 3.]

The following discourse was first delivered in Attleborough, (Ms.) in consequence of the zealous exertions made by members of the Calvinistic Church to stop the growing influence of Universalism. In order to effect this, soon after the removal of the Editor to Attleborough, a member of the church in the East parish finding one of those celebrated sermons, if so it may be called, of *Lemuel Haynes* (a sermon too well known to need description) immediately repaired to Taunton and had 300 copies struck off. A deacon of the church in the West parish fortunately finding one of these sermons about the same time, carried it to Providence and had 500 printed. These were industriously circulated, which induced the editor to prepare and deliver the discourse which follows. Since the editor's residence in this city, finding Mr. Haynes' sermon circulating in Hartford and the neighboring towns, feels himself justified in revising and once more delivering the same discourse, which at the request of subscribers for the "Inquirer," is now submitted to the public.

"And the Serpent said unto the woman ye shall not surely die."—Genesis iii. 4.

The passage before us has lately come much into use, and it is endeavored to be proved that the author of the sentence "ye shall not surely die," was the first preacher of Universal Salvation, and his first essay toward preaching that doctrine was by contradicting the divine declaration. "in the day thou eatest thereof thou shalt surely die."

If we were to lay aside prejudice, and carefully examine the declaration of the Serpent; we should not find in it any thing like salvation. If this expression meant any thing, it must have been this. Ye shall never experience any sorrow, pain, or affliction—Ye shall not die.

It will be necessary for those learned Divines, who have made the wonderful discovery, that the devil was the first Universalist preacher, to prove that the Serpent had any knowledge of Salvation, or, that the idea ever entered his mind. Opposed to all good, and delighting in evil, the devil has ever been represented, as aiming to involve mankind in wretchedness and ruin. To effect this, he had the "audacity to confront Omnipotence." And though God had said "ye shall surely die," he said "ye shall not surely die." God did not mean that ye should die, although he has thus said, the expression means, or implies something else.

Thus the Serpent deceived the first pair, and thus he has continued his deceptions ever since, through succeeding ages, mutilating, and changing the meaning of the divine word, making it to mean this, and imply that, which it never expressed, and by art and scholastic ingenuity, altering the most plain and obvious meaning of the scriptures.

As the declaration of the Serpent is not sufficiently explicit to prove that he did preach Universal Salvation; it is said "he meant so." He meant to preach "the wages of sin is not death, but eternal life." Now this discovery,

as to his meaning, has been made I leave to the sage discoverers. That the Devil meant to deceive is self-evident, but whether he had any idea of eternal life, remains to be proved. But, admitting he preached, and did actually mean that the wages of sin is not death; but that, though you sin, you shall not die, but live: What analogy has this to Universal Salvation? In what is there any similarity?

Let it be noticed that deceived by this enemy to all good, our parents transgressed, and felt the fatal effects of their disobedience. The Serpent proved himself a liar. They died according to the divine denunciation. The angel of innocence fled from Eden with joy, and peace and heavenly confidence in his train; and left fell despair, sorrow, fear and affliction behind.

The enemy triumphed, but his triumph was to be short. He was successful in making them wretched, and in bringing in a flood of sorrows. Reduced to a state of affliction and trouble, man became the fit subject of salvation. To preach salvation to man in this situation would be good news, yea glad tidings of great joy; man could now understand what salvation meant. Did the serpent now come to preach Salvation, when Adam stood in need of it? No, Having reduced him to a state of wretchedness, here it was the devil's delight to keep him.

But although man had sinned, and sorely felt the effects of transgression, yet he had an unchangeable friend, compassionate and kind. It is represented in the scriptures that in the cool of the day God visited his children in the garden. Fear had driven the unhappy pair to hide themselves in the thick foliage. The voice of parental affection is heard, saying—Adam &c.—See Genesis iii. 9, 10.

The offenders, trembling, come forth. On inquiry the Serpent being found the deceiver, who had beguiled them into sin, is cursed, and the declaration is made by the Almighty "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

If then by the "seed of the woman" reference is had to Christ; the declaration contains the promise of a Saviour, and Salvation was preached in the garden of Eden, not by the Serpent, but by the Father of spirits.

In these transactions the opposite properties of good and evil are clearly delineated. The Devil, the enemy of happiness, envious of the tranquility of the first pair, comes to destroy them, to make them wretched and miserable—he succeeds, alas, too well, and triumphing leaves them in sorrow. God comes, in the fulness of divine benevolence, and though in the depths of infinite wisdom he leaves his children for a while, to feel the effects of their transgression, yet he preaches salvation, by the bruising of the serpent's head.

The great mistake then is, as to the author of Salvation, as it must be acknowledged that Eden which was the scene of transgression, also witnessed the preaching of deliverance from sin. This mistake may be produced by the cunning craftiness of the deceiver, the better to effect his purposes, in keeping men in a state of wretchedness by causing them to reject the system of divine benevolence.

If it be true, as is generally admitted, that the devil is

as wicked, as God is holy, just and good, and their designs are as opposite, as their natures, then if the design of the devil was to involve man in endless ruin; the design of God must be to bring man into a state of happiness and joy.

If the adversary by his wiles has deceived man, and brought him into a state of condemnation, or damnation, which is universal, as extending to all the posterity of Adam; and the Almighty, whose nature is diametrically opposite, has introduced a system of Salvation, can it be any less than Universal? Admit the design of God to fall short of this, and you destroy the infinite difference which is supposed to exist between the character of God, and the adversary.

It is necessary to dwell a little on this subject as it is of importance. If it is the nature of evil to be pleased with, to delight and glory in the misery of rational beings; and there is an infinite difference between good and evil, then it must be the nature of goodness to delight, be pleased and glorified in the happiness of intelligent beings.

It will be said that it is the nature of goodness to be pleased with, and to be glorified in the production of the greatest possible good, which may not embrace the happiness of every intelligent creature; but may be consistent with, and even require the endless misery of a part of mankind. It may on the other hand, be said, with as much propriety, that it is the nature of evil to be glorified in the production of the greatest possible misery; which may be consistent with and even require the happiness of a part of the human race. Hence the devil may not seek after Universal dominion, but only the greatest quantum of misery, which is best produced by some being happy, taking care to keep that happiness always in view of the damned, that their misery may be complete.

It is urged that goodness does not delight in misery, in itself simply considered. By this phrase is meant, that God does not inflict misery, because he loves to see his creatures unhappy, neither has He any pleasure in their afflictions. If we inquire, why then does he inflict?—It is answered for the production of His highest glory, and the greatest possible good.

Misery then is productive of God's glory, and yet he is not pleased with it. This is one of those gross absurdities in which some systems abound. But this misery is productive of the greatest possible good. To whom? To the saints. And why? because without it they cannot be made perfectly happy. And yet it is said God has no pleasure in it. But the saints are pleased, as without it their happiness would dwindle into insignificance. For the flames which ascend from the fire of Hell, constitutes the light, the life and joy of Heaven, and the shrieks and groans of the damned ascending will constitute that heavenly music, which falling upon the ear of the saint, will produce the loud psalm of praise, Hallelujah, Glory to God in the highest. Allanting the devil to delight in misery, those feelings that can be gratified in beholding pain and woe, must be nearly allied to this spirit of evil.

But we shall be reminded that the happiness of saints will not proceed so much from misery in itself considered, as from the exhibition and display of justice—**DIVINE—ETERNAL** justice, which is an essential attribute of God, and must have all its demands. We might without fear of doing injustice, say, that the devil will delight and glory in the exercise of this justice which will be exercised in eternal wrath, as much as the saints possibly can. For it ought to be kept continually in mind, that as it is the pleasure of the serpent to make all miserable within his power, he must rejoice in the display of that justice which makes creatures as wretched as he could wish, or which gives them over into his power to be tormented forever.

Again. Let it be remembered, that it is declared that without the exercise of this justice, God would not display his sovereign power, nor would any creature be mis-

erable. Therefore without this exercise of justice, the devil would be foiled in his attempts, and all his labor would be lost. In order to avoid this disappointment, an exercise of that kind of justice which fixes a large portion of mankind in endless misery would be highly gratifying, and consequently, the greater the display of this justice, the more exceeding will be the joy of the serpent as well as the happiness of the saints.

But how is this justice to be displayed? In a mere arbitrary exercise of Almighty power. For those who expect to shout Hallelujah on beholding the smoke of torment ascending up from the bottomless pit—say that they are themselves hell-deserving sinners, who, if God had dealt with them in strict justice, would now, even now, have been in the grave with the dead, and in hell with the damned. But God in sovereign mercy has thus far preserved them, and will continue to preserve them through all eternity from misery and woe, which they deserve no less than those over whom they expect to triumph, and yet they are to rejoice in the glorious display of divine justice.

TO BE CONTINUED.

From Buck's Theological Dictionary.

ON PERSECUTION.

[CONCLUDED FROM PAGE 10.]

ENGLAND

Has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast on a dung hill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Bilney, Baynam, and many other reformers were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous protestants Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt.

The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than two hundred seventy-seven persons: of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to conform to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained both with the blood of Papists and Puritans. James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly and without any exception to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately

said need, or degraded for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star-chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield.

Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynne, a barrister, for a book he wrote against the *sports* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; yet in 1643 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death. These errors were, 1. Denying the being of a God.—2. Denying his omnipresence, omniscience, &c.—3. Denying the Trinity in any way.—4. Denying that Christ had two natures.—5. Denying the resurrection, the atonement, the scriptures. In Charles the Second's reign the act of uniformity, passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who shewed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and, as their majesties have always befriended the toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stript naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains; many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and

young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland for many years together has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery we see has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth," Rev. xviii, 24.

To conclude this article. Who can peruse the account here given without feeling the most painful emotions, and dropping a tear over the madness and depravity of mankind? Does it now shew us what human beings are capable of when influenced by superstition, bigotry, and prejudice? Have not these baneful principles metamorphosed men into infernals; and entirely extinguished all the feelings of humanity, the dictates of conscience, and the voice of reason? Alas! what has sin done to make mankind such curses to one another? Merciful God! by thy great power suppress this worst of all evils, and let truth and love, meekness and forbearance prevail.

From the (Portland) Christian Intelligencer.

THE CHRISTIAN OPITULATOR.....No. IV.

WHAT IS THE TRUE SIGNIFICATION OF THE WORD HELL?

This is an important question, which deserves a serious and candid answer. In attempting to give one, we shall be under the necessity of resorting, as far as our imperfect knowledge will admit, to the original languages, from which this word is derived. For, a recurrence to them is indispensable, not only in the present inquiry, but to our knowing primitive christianity. To christianity we are indebted for the truth—to science, for a knowledge of it. The latter teaches us the original state and manners of mankind, and explains the acceptation and force of christian doctrine among the people of those ages. She gives us the ideas of the inspired writers, by explaining to us, the primitive signification of the language, in which they spoke.

Terrific apprehensions originate in ages of ignorance. For proof of this, we have a remarkable instance, in the period of the dark ages, when science and christianity suffered together, almost a total shipwreck. This was the age of ignorance, and of proportionate error. Supersti-

tion, with her ghastly sceptre, reigning triumphant, chased away truth and peace, to make room for error, and a distrust of the benevolent character of our Father in heaven.

"Here fix'd the dreadful, there the blest abodes ;
 "Fear made her devils, and weak hope her Gods ;
 "Gods partial, changeful, passionate, unjust,
 "Whose attributes were rage, revenge or lust.
 * * * * *
 "Zeal then, not charity, became the guide,
 "And hell was built on spite, and heaven on pride."

Then, it was, that those fatal errors gained orthodox predominance, some of which, it is believed, tradition, that almost irresistible instructor, has handed down even to the present age, and which have proved to be, what they formerly were, sources of great perplexity and distress to the mind of such as have been indoctrinated into them.

That HELL exists only in the imagination of those whom superstition has blinded, we do not say. That there is a hell, we as plainly acknowledge, as the scriptures reveal it. But we do say, that error has done much injury to mankind, in assigning it *locality*, peopling it with real beings of terrific description, possessing eternal existence and hatred, and lightning its walls by the literal flames of substantial brimstone ! All this is the bitter fruit of ancient superstition. This imaginable place of horror, has given despair, when the love of God and the work of his Son, were denied or forgotten.—This has destroyed the noble faculties of sense and reason in many a worthy person ; and this too has led the subject of its slavish fears, to become his own executioner ; by causing him to break that pitcher, at the cistern of natural life, from which lovely wives and smiling children were once accustomed to drink the waters of joy. These have been the melancholy effects of a belief in that ideal abode, witnessed in a number of instances, within a short time past. But is this *Christianity* ? Is this the spirit of the gospel of *peace* ? Does then, religion lead men to destroy life ? Does Christianity deprive men of their reason, their sense, their dignity ? No ! Say rather, that these things are the fruits of ignorance and superstition.

In order that we may be enabled to pierce through the gloomy veil of ancient superstition, and to search out the truth, we shall avail ourselves of the authorities of the learned ; (to whom we acknowledge ourselves to be altogether indebted for idea, and mostly for expression ;) and shew,

1st. The general signification of the words translated HELL, as given by authors of the most acknowledged erudition.

2d. We shall quote every passage in the Bible, in which the word HELL is found, and inquire into its significance.

But as our labors must necessarily be lengthy, we shall, in this number attend only to the first particular. In future numbers we shall consider the second.

1st. There are three words in the ancient languages, which our translators have rendered *hell*. These are GEENNA, ADES, and TARTARUS. *Geenna* literally signifies "the valley of Hinnom," as it comes from two Hebrew words signifying the same. "This valley lies near Jerusalem, and had been a place of those abominable sacrifices, in which the idolatrous Jews burnt their children alive to Moloch. A particular place in this valley was called Tophet, from the fire-stove in which they burnt their children." Parkhurst also says, that the *Geenna tou puros* (hell fire) as found in Matt. v. 22, &c. "relates in its outward and primary sense to that dreadful doom of being burnt alive in the valley of Hinnom." *Geenna*, the valley of Hinnom, and the English word *hell*, (when derived from the above) are one and the same place of sacrificing victims to Moloch. It would have been a happy thing, and much present obscurity would have been prevented, had

our translators followed the example of those, who translated the original Hebrew into the Greek, and retained the word *Geenna* in the English. Then we should have known its native meaning, as well as we now do that of the original words Sinai or Bethesda. If any one please, he may turn to the following passages in the old testament in which this word is found.—Josh. xv. 8, xviii. 16. 2. Kings xxiii. 10. 2 Chron. xxviii. 30. Jer. vii. 31, 32. And then we would candidly ask the examiner, whether he can find any idea, conveyed in those texts, of a state or place of misery, after natural dissolution ? We presume no one would contend for it. "The indescribable tortures of this valley, it is true are very fit to form a comparison of any other great and lasting distress. The 'fire never to be quenched, and where their worm dieth not,' is a strong expression, designed to apply to the fire of Hinnom, which for centuries has burned, and as some accounts say, is still burning."

Ades, Hebrew *Scheol*, signifies "a concealed or unseen place; the invisible receptacle or mansion of the dead. Figuratively, it represents sorrow or darkness of mind."—*Vide Parkhurst*. David's *soul* was in *hell*, Jonah was in *hell*, and Christ was in *hell*. It has such a variety of significations, or rather it applies to so many different places and circumstances, that it does not by any means refer us always to one and the same place or condition. We believe it is now pretty generally given up by the learned, that *Ades* (hell) does not signify a place of eternal punishment. *Ades* literally signifies the *grave* ; figuratively, it denotes any condition of mental anxiety or distress.

Tartarus. This word requires but little attention here. It is found but once in the new testament.—See 2 *Peter* ii. 4. Every one, the least acquainted with the Latin classics, well knows the heathen notion entertained of it. Their licensed imagination is certainly entitled to no place in christian divinity. In its original signification, it was a term applicable to any place of thick darkness or solitude.

All these words, in their original and literal force, apply simply to any place or condition of temporal fears or suffering. But they are, like most all other words, frequently used in a figurative sense, to represent, from objects of natural dread, the labours and troubles of the mental faculties. We are hardly sensible, how full of figurative expressions, language is, when employed in ordinary discourse. Figures are the life of language ; there is hardly an expression, that escapes us, in which we do not employ certain words, figuratively, to represent our ideas. Inspiration is full of figures and personification. As an example of comparing mental, to natural distresses, remark the strong language in Isaiah liv. 11, 12. "O, Thou afflicted, tossed with a tempest, and not comforted : behold I will lay thy *stones* with fair *colours*, and lay thy *foundations* with *sapphires*. And I will make thy *window* of *agates*, and thy *gates* of *carbuncles*, and all thy *borders* of *pleasant stones*." Again ; see an instance of bold personification in 1 Cor. xv. 54, 55. when *death* is addressed as a real personal being. "Death is swallowed up in victory. O *Death* ! where is thy sting ; O *Grave* ! (or hell) where is thy victory."

Now *Geenna*, *Ades*, &c. are not unfrequently used, like many other suitable words, in a figurative sense. But let us ask : Does not the figurative use of a word or expression, infer that we do not describe an object literally ? Suppose we say, that a man is in the *ortex* of despair. Shall we understand him literally ? No. We know, that literally, (if the word may be coined,) is not intended.

Thus far, we have endeavoured to shew, though we have done it briefly, the original import of the words *Geenna*, *Ades*, and *Tartarus* ; three different names, places and conditions, yet all, sometimes, translated into the single word HELL. We have made this exposition of them, not to gratify any particular wish in ourselves, that something more might be found, than is commonly advanced from the word under consideration ; but to exhibit *truth*, divres-

ted of ancient superstitions and modern superfluities. If we err in our desire to produce truth, we err on the side of utility; for none but enthusiasts presume, in this country, to decry the advantages of free investigation.

ORIGEN.

ELEGANT EXTRACT.

Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the spirit, and prepares it for heaven; and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken, for myself and the hungry thousands around me, by a hand endued with miraculous powers. So long as I know that it was sent me by the Father of my spirit, and that eating it I shall live forever, I know all that can give it value, or awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a weary land, I will not ask, for I do not care, whether that water was showered from the skies, or whether it flowed in a river, or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a chrystal vase, or a soldier's helmet. It is water that bids me live, and that is enough for me.—*Pierpont's Sermon.*

COMMUNICATIONS.

FOR THE INQUIRER.

The following conversation between the subscriber and a distinguished Calvinist, is sent to the Inquirer for the purpose of preserving the opinions of the present sectarians, for the perusal of the rising and future generations, with the hope that they may profit by the inconsistencies which may be discovered therein.

B. What, sir, do you conceive to be the demands of God's law upon mankind?

G. I conceive that God's law demands the exercise of love, towards God and towards men.

B. Is the law of God binding upon every rational being?

G. Most certainly.

B. Do you consider the declaration of Christ true, that "one jot, or one tittle, shall in no wise pass from the law till all be fulfilled?"

G. I certainly do.

B. Well, if God's law demands of every rational creature the exercise of love, and not one jot, or tittle can pass from the law till all be fulfilled, must not the period arrive when every rational creature will love as the law requires? and if that shall be the case, will it not amount to universal salvation?

G. In the first place the law of God condemns all mankind to eternal misery, and Christ died as a substitute for mankind, to redeem them from that misery, and a door is thereby opened for all who will believe in him to escape; but as all mankind do not believe, they are of course not all benefitted by it.

B. How came the law to condemn all mankind to eternal misery?

G. On account of Adam's transgression.

B. Well, if the law condemned all mankind to eternal misery, then its demands were eternal misery; whereas you have said that its demands were that all mankind should love God and each other. Either the one or the other of your statements must be erroneous.

G. No, they are both correct. The law demands love, and, if it be not obeyed, endless misery is its next demand.

B. Can the law be fulfilled by inflicting endless misery?

G. Yes.

B. The apostle says "love is the fulfilling of the law."

Is it any where said in the Bible that endless misery is the fulfilling of the law?

G. Yes.

B. Will you repeat a passage from the Bible to that effect?

G. "He that believeth not shall be damned."

B. Is the declaration, "He that believeth not shall be damned," the same as, endless misery is the fulfilling of the law?

G. Yes.

B. I do not see that it is any thing like it. Christ says, "He that believeth not is condemned (i. e. damned) already;" but he does not say that is the fulfilling of the law. I rather think the unbeliever is condemned, or damned, for the very reason that he does not fulfil the law. I think he is damned for want of that love which the law demands.

G. Well, the law is just as much fulfilled in his damnation as it would be in his having love; for this is what the law demands when that is withheld.

B. But, sir, in that case you have the law fulfilled by its being violated. The law commands me to love; I refuse to obey. The law damns, or condemns me, because I do not obey. It will continue thus to condemn until I do obey. When I obey, it no longer condemns, because it is fulfilled. Why does the law condemn if that very condemnation fulfils it?

G. It must be so or else it would not have condemned Christ. He fulfilled the law by suffering its condemnation for guilty men.

B. Do you think, Sir, that the law condemned Christ? I always thought he obeyed the law—"magnified and made it honourable—became obedient even unto death." Does the law of God condemn the obedient?

G. Yes, it condemned Christ.

B. Do you read so in your bible?

G. Yes, "He hath redeemed us from the curse of the law being made a curse for us."

B. But that scripture does not say that Christ was condemned by the law. The love of Christ for us disposed him to do and to suffer, under the law, what he did, but the law certainly did not condemn him for thus doing and suffering, since he was prompted thereunto by the very love which the law demands.

G. If the law did not condemn him, who or what did condemn him?

B. I have not said that any thing condemned him. If you say he was condemned, I leave it with you to say by what.

G. Well I say, by the law.

B. I say the law could not have condemned him because he fulfilled it, completely, by love.

G. He was condemned by the law, or by God, (which is the same thing) for us, and in our room and stead.

B. Do you say that God condemned his beloved Son?

G. Yes.

B. What for?

G. I say, for us.

B. But God, by a voice from Heaven, proclaimed, "This is my beloved son in whom I am well pleased." Did God condemn him in whom he was well pleased?

G. Yes.

B. What for?

G. For us. He condemned him to suffer in our room and stead.

B. What did God condemn his beloved Son, in whom he was well pleased, to suffer in our room and stead for?

G. To open a door for our escape from endless ruin.

B. Well, if God condemned his beloved Son, in our room and stead, or as a substitute for us, then he doth not condemn us, I take it?

G. Yes, except we comply with his offers of mercy.

B. But if one has suffered for us, as our substitute, we cannot still be liable ourselves, and consequently have no need of mercy. If I were drafted to serve in the army,

and should procure a substitute, I should not still be liable to serve in the army, I should be free. I have no other idea of a substitute, and I presume you have not on any other subject but the one in debate. Jesus Christ, as an individual, fulfilled the law, by love, and entered into his glory. In like manner must it be fulfilled by every intelligent creature; and, unless this will, one day be done, as much, at least, as one jot or tittle, will pass from the law unfulfilled.

J. BROOKS.

RELIGIOUS INQUIRER.

SATURDAY, Dec. 13, 1823.

REMARKS

ON A SERMON DELIVERED BY THE REV. TIMOTHY MERRIT (BY APPOINTMENT) BEFORE THE NEW-ENGLAND (METHODIST) CONFERENCE HELDEN IN BATH, (MAINE,) JUNE, 1822.

[CONTINUED FROM PAGE 13.]

Mr. Merrit in summing up the whole matter infers that if there is a righteous Governor and Judge of mankind, he will make a just distinction between the righteous and the wicked." But this distinction is not made in this life, therefore it must be made in the next. Mr. M. here pays the author of his existence, his Lawgiver and Judge, a very handsome compliment in CHARGING Him with having reigned for nearly SIX THOUSAND YEARS in unrighteousness; suffering the righteous and the sinner to fare one common lot, without making any distinction between them. If this is really the case and God is unchangeable in his nature being the same yesterday to day and forever, without the least variableness or shadow of turning, we have as much reason, and full as much scripture to prove that the same mode of government will eternally exist as Mr. M. has that it will be changed, and that He who for SIX THOUSAND YEARS or more has reigned in unrighteousness without rewarding virtue or punishing vice, will commence an administration of righteousness rewarding every man according to his works.

An attempt will probably be made to show that we carry the subject further than Mr. M. intended, and instead of considering the Lawgiver and Judge as reigning in unrighteousness for the six thousand years, it ought to be confined to the age of man, say SEVENTY YEARS, for, that as soon as he passes into another state of existence, he enters into a state, where the Governor and Judge reigns according to truth and justice, rewarding man according to his works, and making a proper distinction. But if this mode of government has been pursued through succeeding ages for six thousand years, and all men, who have existed have fared alike; who can say, but that it is perfectly consistent with a Governor ever to rule in this way, in eternity as well as time; and what data have we to prove that it will ever be otherwise. If it is consistent with the divine character of the Almighty, to dispense with righteousness and justice for one year or seventy, it may be his pleasure to dispense with them forever. Notwithstanding, Mr. M. has seen fit to charge the all wise ruler of the universe with unrighteousness, we dare not harbor the thought for a moment, but must with an inspired writer acknowledge that, "righteousness and judgment are the habitation of his throne." David believed that God reigned in righteousness, and therefore was inclined to praise him. See Ps. 7. "I will praise the Lord for his righteousness."—Ps. 11, 7.—"For the righteous Lord loveth righteousness." Yet according to Mr. M. the righteous Lord, who loveth righteousness does not govern in the present world according to truth and justice. Ps. 35. 28. "My tongue shall speak of thy righteousness, and of thy praise all day long."

In order to cap the climax of absurdity, Mr. M. says:

"Here (in this world) the wicked are often seen in prosperity, they are not in trouble as other men; neither are they plagued like other men. But many are the afflictions of the righteous. As far as relates to this life, the balance is frequently against them." But, says Mr. M. "it shall not always be so." Indeed, why not? If a conformity to the principles of moral holiness, if being regenerated and renewed in the spirit of the mind, subjects a man to greater sufferings here than would have been his lot had he remained an impenitent sinner, by what rule of reasoning, by what argument can it be proved that it will not always be so, and what encouragement is there for a man to enter into the path of righteousness, when he must expect to be subjected to greater troubles, than if he remain a sinner.—Mr. M. considers Universalism as a demoralizing doctrine, and leading to licentiousness; but what shall we say of the doctrine which he advocates, which declares that the wicked are not troubled as other men are, that is, as righteous men are. Whether Mr. M. meant that their troubles were not of similar kind with those which others experience, or were not so grievous or afflicting, he has not condescended to inform us. Now as troubles, though differing in kind, may, nevertheless, be equally as troublesome and distressing, we may without doing injustice to him, say that the idea he meant to convey was, that the troubles which wicked men endured were not so great in magnitude nor so distressing as those which other men, i. e. the righteous had to endure. If the balance, in this life, is on the side of the wicked, and they are not troubled as other men are, this must give encouragement to wickedness, and strengthen the hand of the wicked that he turn not from his wickedness, and must, to all intents, be a most demoralizing doctrine.

Mr. M. in endeavoring to prove the certainty of future endless punishment on the ground that men are not sufficiently rewarded or punished in this life, introduces the following, "While the highwayman robs, perhaps to save himself from jail, and is punished with death for his crime, a tyrant at the head of an army ravages whole states; he pillages on the right and on the left; he violates the most sacred rights; the most solemn treaties, he knows neither religion nor good faith. Go, follow his footsteps, see countries desolated, plains covered with the bodies of the dead, palaces reduced to ashes, and thousands of miserable inhabitants driven from their homes in despair! Inquire for the author of these miseries. Will you find him think you, confined in a dark dungeon, expiring on a wheel or gallows? Lo! he sits on a throne, he lives in a royal palace, fares sumptuously every day, is surrounded by a host of sycophants and idolaters who live upon his favor, and minister to his appetite and passions. But what is divine justice doing all this while? It is looking on, and reserves a terrible punishment for the offender in the future state. After death the judgment, when all his iniquities will be brought to light, and punished as they deserve."

It would appear from the above statement that Mr. M. considered this tyrant on his throne as quite at ease, and perfectly happy in himself, enjoying all the honors of this life, the flatteries and praises of men, and all the blessings and luxuries of life. Mr. M. has told us that men are either innocent or guilty. This tyrant on his throne, then, is either innocent or guilty. If guilty, Mr. M. says, he is guilty not only in the judgment of men, when the eyes of his fellow creatures are upon him, but in his own conscience in secret, when no eye beholds him but the all seeing eye of Jehovah. Then it is that the sinner feels an inward sense of conscious guilt, and in spite of himself, trembles before his Lawgiver and Judge. It must be evident then, that this tyrant was not so happy as was imagined, though surrounded with all the pageantry of court, yet he was secretly trembling in spite of himself, apprehending future punishment. So also with those represented by Mr. M. as making themselves rich by a traffic in human beings. Divine justice is not therefore looking on, and noting their actions here, reserving a terrible punish-

ment hereafter, but actually inflicting punishment, in those convictions of the mind, which keep the guilty trembling even in spite of themselves.

There is a very serious difficulty still in the way, and it is surprising Mr. M. did not discover it, as it completely destroys his conclusions as to the certainty of future endless punishment. Let it be remembered that Mr. M. predicates the certainty of future punishment on the ground that men not being rewarded, or punished here according to their deeds, if there is a righteous Judge he will most assuredly reward or punish in another world. Now Mr. M. undoubtedly believes in the doctrine of repentance, and that however vile and wicked a man is, or has been, yet by repentance he will find favor and forgiveness with God. Supposing then we take Mr. M.'s tyrant on his throne, or those who have made themselves rich by a traffic in human beings. This tyrant has been for years in the commission of enormous crimes. Divine justice all the while looking on and reserving for him a terrible punishment in the world to come. Now if this tyrant, or dealer in slaves should repent, what we ask Mr. M. will become of this terrible punishment which divine justice has been so long reserving for this wicked man. This man according to Mr. M.'s system, has not received a sufficient punishment in this life for his multiplied and aggravated sins; nor is he to receive any punishment in a future state, for by repentance, all that wrath which was treasured up in consequence of long continued crimes is at once dashed out of existence, and nothing but smiles and favors, exist for him. And yet the certainty of future endless punishment is built upon the notion, that so sure as there is a righteous Judge, man not being punished in this state of existence must be punished in the next, notwithstanding the advocates of this doctrine acknowledge that the wicked man, not only very often has the advantage in this life, but also, by repentance, a few hours before his death will escape all punishment, and enter into endless bliss. And this, according to Mr. M., is the righteous judgment of a righteous Judge.

[TO BE CONTINUED.]

From the (Boston) Universalist Magazine.

SYNOD OF ALEZ.

For the sake of presenting to our readers a specimen of the tyrannical and unholy means used, at the era of the Reformation, for establishing the Calvinistic religion, we insert the following.

From Mercier's Church History of Geneva.

In the same Synod, [that of the Reformed Churches of France, held in the city of Alez, about the year 1629,] it was decreed that the following oath should be administered to all the members of Provincial Synods.

The Form of the Oath. I, N. N. do swear and protest before God and his holy assembly, that I do receive, approve, and embrace, all the doctrines taught and decided in the Council of Dort (or Dordrecht) as perfectly agreeing with the word of God, and the confession of the churches. *I swear and promise to persevere in profession of this doctrine during my whole life, and to defend it with the utmost of my power, and that I will never, neither by preaching, nor teaching in the schools, nor by writing, depart from it.* I declare also and protest, that I condemn the doctrine of the Arminians, because it makes God's Decrees of Election to depend on the mutable will of man, and that it doth extenuate and make null and void the Grace of God. It exalteth man and the power of his free will to his destruction. It reduceth into the church of God, old ejected Pelagianism, and is a mask and vizard for Popery to creep in among us under that disguise, and subverteth all assurance of everlasting life and happiness. And so may God help me, and be propitious unto me, as I swear all this without any ambiguity, equivocation, or mental reservation.

From the (Canadaigua) Plain Truth.

COURT OF FASHION.

I have often thought, should one of the "heathen" who knows nothing of our language, enter a place of worship among the fashionable religionists of the present day, without understanding the purpose for which they were assembled, his first impression would be—"This is the court of fashion—the speaker appears to be exerting all the powers of his eloquence to excite the admiration of his auditors, while they seem to be vying with each other for the most splendid appearance." It must be revolting to the true Christian, who possesses the meek and lowly spirit of his Master—to view the show and parade manifested in the external appearance of professors, while they attempt to worship Him who dwells with the "humble and contrite spirit." Hearing an orthodox clergyman say in his prayer:—"When we come hither to *humble* ourselves before thee," I was struck with astonishment on looking around me—What is here which manifests that we have come hither to humble ourselves before God? Here is a professor* in high standing—see the ruffie dangling in his bosom; here is another*—look at her head dress—surely, one would think, "riches take to themselves wings;" see likewise the trinkets and ornaments that adorn her gay apparel, and she may well be referred to the passages of scripture contained in 1st Peter, iii. 3, 4. 1st Timothy ii. 9, 10, and Isaiah iii. 16, 26.

* These allusions are not personal.

From the (N. Y.) Gospel Herald.

DEATH OF BROTHER BIGELOW.

SIR—It falls to my lot to communicate to you the painful intelligence of the death of Br. TIMOTHY BIGELOW, and his worthy consort. She died on the 11th day of last month, and he on the 5th of this present month. Both died of fever, at their usual residence, in Palmyra, Portage county, Ohio; soon after his return from a tour to the westward. Death, this season, stalks through the land, wresting from us some of our most useful citizens and best of friends, having no respect of persons. It remains to be said, that an afflicted family has been deprived of the most affectionate and tender parents. They could always realize, in every act of their kind parents, the example of their Heavenly Father, who is "good unto all, and his tender mercies are over all his works." The friends of truth have sustained a loss, which will indeed be sorely felt in all their religious circles. For Mr. Bigelow was a man who possessed superior abilities: warm in his affections, devout in all his religious performances, and ardent in his zeal for truth. The pathetic effusions of his soul have often been poured out to his audience, exhibiting to the people the glorious attributes of the only true God, warming their hearts with the fire of divine love. The loss is to be regretted by all who feel interested in the promulgation of the truths of the Gospel; but God is wise in all his dealings with us, and we must submit. Br. Bigelow has fought a good fight, he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge shall give him in that day. Both he and his companion, died firm and unshaken in their faith, of the doctrine which they had so warmly advocated for years past, unto the very last moment, confirming the glorious doctrines of *universal* reconciliation, with their dying breath.

THEOPHILUS COTTON.

Austintown, (Ohio), Nov. 9, 1823.

PURITAN SIMPLICITY.

A Rhode-Island paper states that professor Stuart, of Andover (Ms.) has declined accepting the degree of Doctor of Divinity, conferred on him by Harvard University.

The same degree was conferred on him several years since by Brown University, but he politely declined it, alleging, among other reasons, that in his view such academic distinctions were not befitting the simplicity, which it becomes a Minister of the Gospel to preserve.—*Statesman*.

From the (Portland) Christian Intelligencer.

FORMING CHARACTERS FOR ETERNITY.

Among the various denominations of christians, professing a belief in the endless sufferings of some of the human family, there are few general assertions more frequently uttered, than that "we are all forming characters for eternity;" by which I suppose they mean, that just as our characters are in this world, such they will remain, without alteration, forever and ever. Now it is not my present object to refute that notion, but to propose a few queries for the consideration of those who make the assertion, that they may apprehend the consequences which it involves.

If it be true that men will sustain the same character, in the future as in the present life, and that without a possibility of change, how will it be with our Calvinist neighbors, who, say in their solemn prayers, that they are guilty, hell-deserving sinners, and sin continually against a God of infinite purity and holiness, in word, thought and deed? What shall we conclude will be the fate of such as confess themselves guilty of all the sins which others can enumerate? Now if such people are forming characters for eternity, will they not eternally remain just as sinful and guilty as they are now?

These people profess to believe, that in this life, the best of men are *unable* to obey the perfectly holy law of God; and that this *inability* is infinitely *criminal*. According to the above assertion, then, they will possess the same character to eternity; therefore, they will be infinitely criminal to eternity!

Another theme on which such professors harp with seeming sincerity and earnestness, is, that every man will fare, in the eternal world, just according to the character which he forms in this; and comparing it with the above, to what does it amount, but that every Calvinist at least, will be infinitely sinful, criminal, and miserable to eternity?

To avoid this conclusion, they must either deny that their *character* is so bad as they frequently assert, and alter their prayers (a difficult task for some of them) or acknowledge they are not forming characters for eternity, or devise some scheme by which such guilty sinners can be blessed, and yet retain their time-constituted character.

REASONS FOR LOVING GOD.

He is our Creator and preserver; He is the author of every blessing we enjoy, and he renders all our afflictions and disappointments promotive of our best interest. Our Creator knows all our infirmities, our proneness to err, and our appetites for injurious indulgences, and is merciful to all our faults. He punishes our sins in mercy, never from a disposition of revenge; but that we may be partakers of his holiness. Through the mediation of the Redeemer he has given us the hope of immortal life and the continuance of his Fatherly kindness forever.

Never magnify the faults of any, not even your enemies, but on the contrary always palliate their errors as much as a regard to truth and equality will permit.

Consider and treat all mankind as your brethren.

How excellent is thy loving kindness, O God! therefore shall the children of men put their trust under the shadow of thy wings.

Defend me from mine enemies, O my God: defend me from them that rise up against me.—*Psalms*.

POETRY.

From the Petersburg Intelligencer.

GOSPEL MELODIES.

"FATHER FORGIVE THEM"—*Gospel*.

"Forgive them, Father," Jesus cried,
"They know not what they do,"
And praying this our Saviour died,
And dying pray'd for you,
By you was Jesus crucified,
By you he bled, by you he died!

'Midst all his pain, amidst disgrace,
By deepest tortures riven,
His anxious soul still seeks a place
For his lov'd flock in Heaven!
"As for my murderers," thus he cried
"Forgive them, Father," bow'd and died!

How Heaven's archangels hover'd round,
With liquid, melting eyes,
And while loud thunders rent the ground,
They bore him to the skies;
But oh! how soothing sweet he sigh'd
"Forgive them Father," ere he died.

DIED.

In this City, MRS. HEPPY HOVEY, aged 41, wife of Mr. Jedediah Hovey.

NOTICE.

In consequence of the frequent absence of the Editor of the Inquirer; the agents and subscribers, are requested, in future to direct their letters to the PRINTER. It is also wished that our correspondents would recollect that their letters **MUST** come *post-paid*. There has been much neglect in this respect, the year past, and the office has been, consequently, subjected to much expense. The small sum required for the paper must render it obvious to every one, that the publishers cannot with propriety, meet the expense of postage. It is hoped that our subscribers will recollect the terms, **\$1 IN ADVANCE** and that those who are in **ARREARS** with us, will *immediately* forward what is due.

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